7: Busuttil I, Y-4, 5 (no date) 1894
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Easter, is celebrated by a general procession composed of the fraternities and Clergy of all the parishes of the Island, led by the Chapter of the Cathedral followed by His Grace the Bishop of the Diocese. 796 [793]

The solemn chiming of the bells of all the parishes in the Island at sunset, on the day before, and the lighting of a large fire on the top of Cathedral church at Notabile, about 10 at night, warns the faithful to gather early on the following morning (Wednesday) in their respective parish church to start for the annual procession. [262]

At about 7 o'clock in the morning, Casal Paula is literally thronged with thousands of people from all parts of the Island, awaiting instructions as to the marching and ordering of the grand procession.

7: Busuttil I, Y-4, 5 (no date) 1894
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St. ROCCO RACES

The famous horse race which is annually run at Pietà on the 16th of August, the feast day of St. Roque, is a source of great excitement to the large crowds of people who flock thither from all parts of the Island. 527 54 [796]

Although the races do not commence before 6 p.m. yet, as early as 3 o'clock, the Pietà creek is all covered with hundreds of boats of every description, laden with people; and all along the Pietà quay, from the Bathing house — the place from which the competing animals start—to the winning post, at a little distance from "Portes des Bombes" — is always lined with thousands of spectators in order to witness the sport.

Some 5 minutes before 6 o'clock, a gun is fired as a signal for the people to clear the way; a second report is [202]

7: Busuttil I, Y-4, 5 (no date) 1894
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[202]
then heard, and some 10 or 12 donkeys are seen running at full speed, driven by jockeys, amidst great shouts and roars of laughter from the spectators, caused sometimes by the stubborness of some of the long eared quadrupeds, which instead of running keep kicking right and left, not being in humour perhaps on that day of being tormented by the constant goading of their merciless rider.

The donkey race is immediately followed by the horses first, and then that of the mares.

It is really grand to see the noble creatures, darting along the race course with neither saddles or bridles, and mounted barebacked by the gaily dressed jockeys.

When the Government prizes, which consist of gay stripes of richly brocaded

7: Busuttil I, Y-4, 5 (no date) 1894
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Infant Jesus. The third man was constantly employed in burning perfumes. The bride and bridegroom followed, walking under a canopy of crimson velvet carried by four of the principal persons who attended the wedding. The rest of the relations and invited friends, called the *Haddara* closed the procession.

The arrival of the bridal procession at the church was announced by the ringing of bells. The officiating priest was then presented with a basin containing a cake, a handkerchief, and two bottles of wine—the usual fee on such occasions. When the marriage ceremony was completed, everyone returned from church in the same order as before.

As the newly married couple wended their way to their house, the women and girls who crowded the balconies show-

8:Brockman T-5 (no date) 1938
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584 her arrival, who presented her with a ring on which
[301] was engraved two hands united—the emblem of mutual faith—together with bracelets, necklaces, and a gold chain—she presenting him in return with a handkerchief trimmed with lace and bows of ribbon.

This ceremony is called *il chelma*, which means the engagement.

585 On the morning of the wedding day the most honoured
[292] personage among the husband's relations threw a fine
[301] white veil over the bride's head—who wore a brocade or velvet dress, in which the other relations made certain rents for the purpose of affixing small golden shells.

[533] The bridal procession then proceeded to the Church for the ceremony, attended by musicians playing on different instruments, and singers who sang stanzas in praise of the young couple. These musicians were preceded by three men, the first bearing on his head a basin of white earth on which was placed a big cake with two figures representing the bridegroom and the bride—the
[431] man who carried this basin wore also a scarf with a round cake hanging from it. The second carried a basket filled with sugar plums and candied nuts, which one of the relations distributed among such acquaintances he hap-
[532] pened to meet. In the middle of the basket was a handkerchief folded in the form of a pyramid and ornamented with the images of the Blessed Virgin, St. Joseph, and the Infant Jesus. The third man was constantly employed in burning perfumes. The bride and bridegroom followed, walking under a canopy of crimson velvet carried by four of the principal persons who attended the wedding. The rest of the relations and invited friends, called the *Haddara*, closed the procession.

●[202] The arrival of the bridal procession at the church was announced by the ringing of bells. The officiating